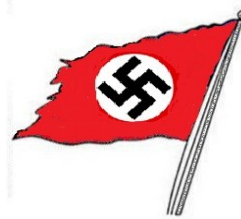




The New Order



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SS Christmas

From the Book *SS FAMILY CELEBRATIONS*

The Christmas Celebration

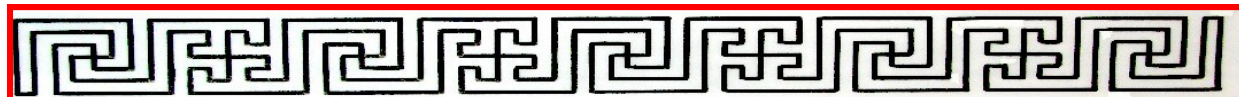
When November, the month of the dead, is over, the Christmas season immediately begins with its deep, comforting knowledge of the reawakening of the sun from sleep, of the rebirth from the winter death, of the birth of light from the dominant darkness of the long nights. Although we Germans no longer live in the far north, and although we know how to lessen the harshness of the time with oven and lamp, the elemental Germanic experience of the rebirth of light and life still comes alive within us every time with such a passionate depth, that we ourselves are surprised by it again and again. As if from ancient times we feel that Christmas is the greatest of our holidays in the course of the year. Hence we make the greatest effort on precisely this holiday in order to make it worthy for ourselves and for our family members.

The Time Plan

For that, one must first get a picture of the course of the holiday period. Earlier it stretched



The Yule Candlestick with two Yule plates of clay.



from December 6th, the old Wotan's Day (Nicolas Day) to January 6th, the old Friga Day (Holy Three Kings), and had its climax at the solstice in the night of December 21st, when fires were lit on all the mountains.

We are accustomed to a few changes, resulting in the following time plan. From the first Sunday in December to December 24th is the preparation period (Advent), within it lie the four December Sundays, Wotan's Day and the solstice on December 21st. After the actual Christmas (Eve) Night, on December 24th, follow the "twelve", those are the twelve nights and days that end with Friga Day on January 6th. For our ancestors the twelve were filled with special festivities. In this period lie New Year's Eve and New Year.

The Yule Wreath

For the Yule Sundays, a custom has prevailed everywhere that goes back to the oldest conceptions: the Yule Wreath (Advent Wreath) is hung in the room. It fills the residence with the first fir scent of the Christmas season, awakens with its red ribbons joy in the great upcoming holiday and finally illuminates with its four candles the darkness of the long winter evenings. The wreath is a likeness of the old sun-wheel, and since it consists of living greenery, it is reminiscent of the old life-tree, on which it is actually supposed to hang! When we have once recognized these connections, we will make the right preparations. The SS man goes to a friend waggon builder and gets a 50 to 80 centimeter big wagon wheel that certainly sits around on the ground useless. One side of the hub is sawed off so that the wheel sits flat. After the wheel has been wood-stained brown or brick red, it is placed on a small table or family trunk in a corner as the house's yule wheel. Into the hub is set a small, young, trimmed tree stem, forked at the top, without branches. We thus now have the life-tree growing out of the wheel that is supposed to serve the SS family at all holidays through the whole year.

Instead of the wagon wheel, one can also quite well have the carpenter make a wooden wheel with a carved cross decorated with some runes. The tree stem then stands at the intersection point. Instead of the fresh small tree stem,

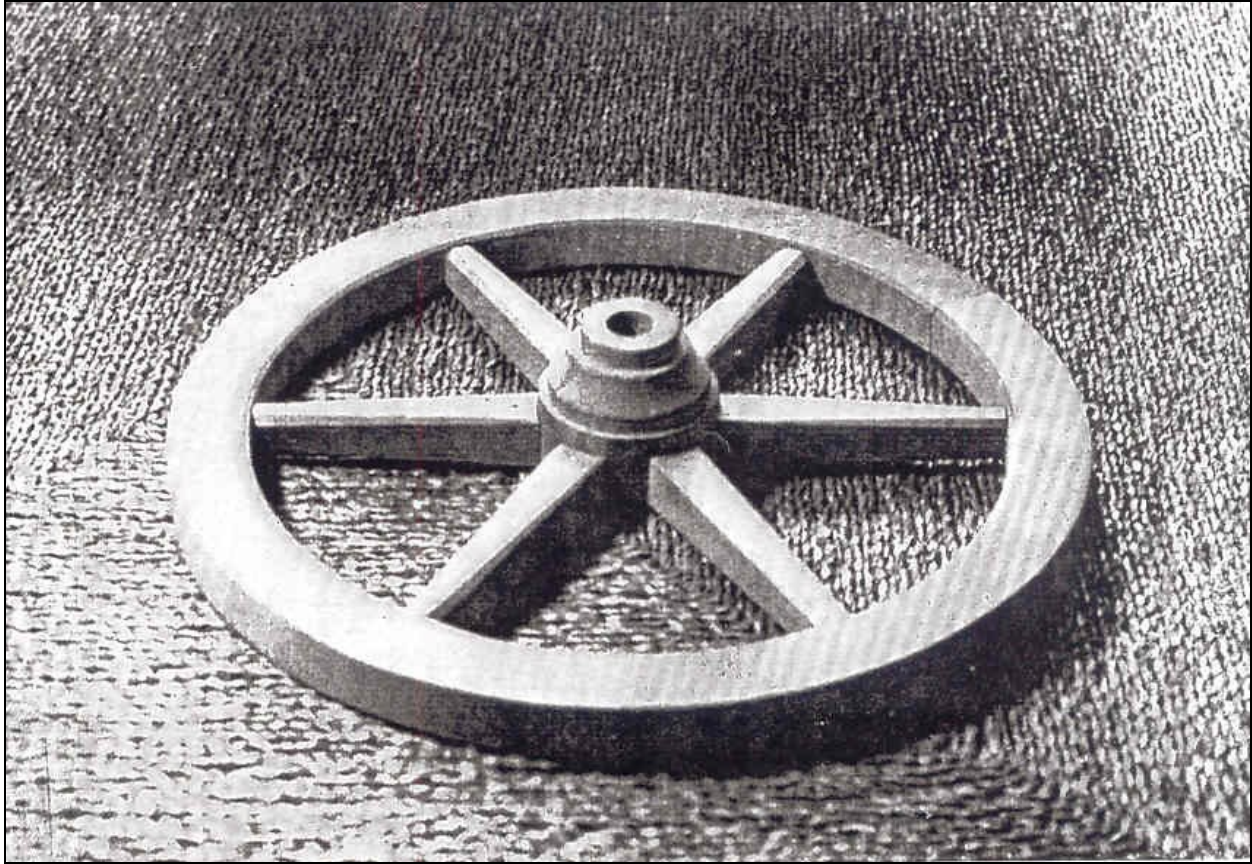
a plundered Christmas tree trunk robbed of its branches can later be taken. But it is important that with the wooden wheel-crosses, we have for ever more removed the meaningless, poured iron "Christmas tree stand" from our residence. It now has as little a place in it as electric tree candles or shabby, glass tree "decoration".

Over the top of the tree stem towering over the wheel-cross we now stretch narrow ribbons on the four different sides. Onto their ends are fastened the yule wreath, hovering freely around the tree about half way up. The wreath consists of evergreens that are tied around a wooden wheel. It is practical to use a children's toy wheel in accordance to the size of the wheel cross that one can store until the next year. Four red candles are fastened onto the wreath. When the wife serves the coffee on the afternoon of the first Yule Sunday on the table upon which an evergreen branch has been placed, she then goes to the Yule and SS corner where the wreath hangs and lights one of the candles. On each of the next three Sundays one more light is lit: Here it already grows, despite the shortening days, namely the new light that should later, in the Yule fire and on the Christmas tree, radiate with infinite fullness. It is also a custom to have four candles burn on the first Sunday and only one of the last Sunday. That then refers to the declining old year that, extinguishing in a final struggle, again radiates on the Christmas tree as rebirth.

The Backed Goods

Since ancient times, cakes backed by the wife are part of the Christmas season, in three forms: 1) wheel and flat cakes, 2) gingerbread and biscuit of butter and almonds, and 3) cake baked in fancy shapes.

The housewife should always keep in mind that Christmas baked goods are of special significance. They are supposed to not only taste good, rather also help to determine the meaning of the holiday. The baked goods are hence, like the Christmas tree, the Yule wreath and the lights, an expression of the great event of the solstice. Therefore, the SS wife should take pride in preserving the old baked goods forms and recipes and use them at home instead of all



The wheel-cross (produced by the German Homeland Works, Düsseldorf, Hindenburgwall 42).

cheap and American-looking manufactured products.

The wheel cake, which even today often comes to the table with a candle in the center, and the big flat cake are to be found in every home. Gingerbread, in which honey and syrup taste so good and which fill the whole house with their scent, wants to be shaped like hearts, stars and wheels at Christmas. The SS man's household should itself gradually display the wood shapes of butter and almond biscuit (German Homeland Work).

In the process, a few shapes of old origin are to be preferred over all others. The rooster (announcer of the day), the wild boar (Yule boar), the rider (Wotan on his steed), the hunter (Wotan), the woman weaver (Frau Holle or Frigga), the life-tree and the human couple. These butter and almond biscuits, formed in dough, are accompanied by the fancy shape cakes formed by free hand. They must be on the table of every SS family at Christmas. It is

not hard at all to make them. The basic form is a long rolled noodle formed out of dough. From it, all possible runes shapes are now formed. The swastika, the 4 or 6 or 8-spoked sun-wheel, the odal rune in all possible shapes down to the pretzel, the sun spiral single-barreled and contra-rotating, as one finds it on Germanic brooches, and the horseshoe.

The butter and almond biscuit shapes and the fancy shaped cakes with their meaningful forms should again be found on the Yule wreath, but certainly on the Christmas tree.

Christmas Songs and Fairy-Tales

The Yule season is very much so the time for children. The parents cannot do enough to beautify the dark days and long nights for their children. Just think: Where do we adults get our deepest Christmas feelings? Usually, they are memories back to our childhood days. The first memories most powerfully awoken in

young people the meaning of such holidays. All later celebrations are then just taken for granted, once the basic experience exists. Because in Germany each previous generation of adults has faithfully passed along this unique Christmas experience to the children, that is why we have that “German Christmas” for which all other folks envy us. The question presents itself to us as well how pure we pass along the ancient legacy to the children, how we give them through our holidays feeling for homeland and consciousness of kind, which is a reliable protection for them in the de-nerving, modern life struggle.

In the Christmas season the children should sing songs that belong to the holiday. This puts on the mother the demand that she concerns herself with the desire and love for our native songs that she herself has learned to sing. A group singing evening, organized by the schooling head on the request of the women and men, easily helps overcome the initial difficulties. The best songs we possess are:

1. Berghoch am Walde...
2. O Tannenbaum, wie grün sind deine blätter....
3. O Tannenbaum, du trägst einen grünen Zweig....
4. Hohe Nacht der klaren Sterne....

The Christmas season is like to no other the time for telling fairy-tales. The core of our fairy-tales is thousands of years old. Whoever knows how to read out of them the deep content of the occurrence of the winter solstice, not only gives the children joy with his telling, rather also reinforces within himself knowledge of the depth of the Christmas event and thus his own blood legacy.

It has become custom for a new fairy-tale to be read each Yule Sunday. All of them deal with the winter solstice and the coming event of spring.

First Yule Sunday:

Little Red Riding Hood

The child with the red cap (sun) reaches a dark forest and – just when it wants to enter mother earth (grandmother) – is devoured by a mon-

ster. The young hunter brings salvation and thereby the rebirth of the year.

Second Yule Sunday:

Snow White

The royal child enters the deep forest and – just as it wants to enter mother earth (the land of the dwarfs) – is killed by a monster (stepmother). It rests on a mountain in a glass coffin (the ice winter) and is liberated and taken home by the young hero.

Third Yule Sunday:

Goldilocks

The princess with the golden hair is walled into a tower (death of the sun). The world is desolate and empty. The prince wants to liberate her. The evil fiancée (monster) prevents it. Finally, when the time is right, the young hero recognizes the right fiancée and takes her home.

Fourth Yule Sunday:

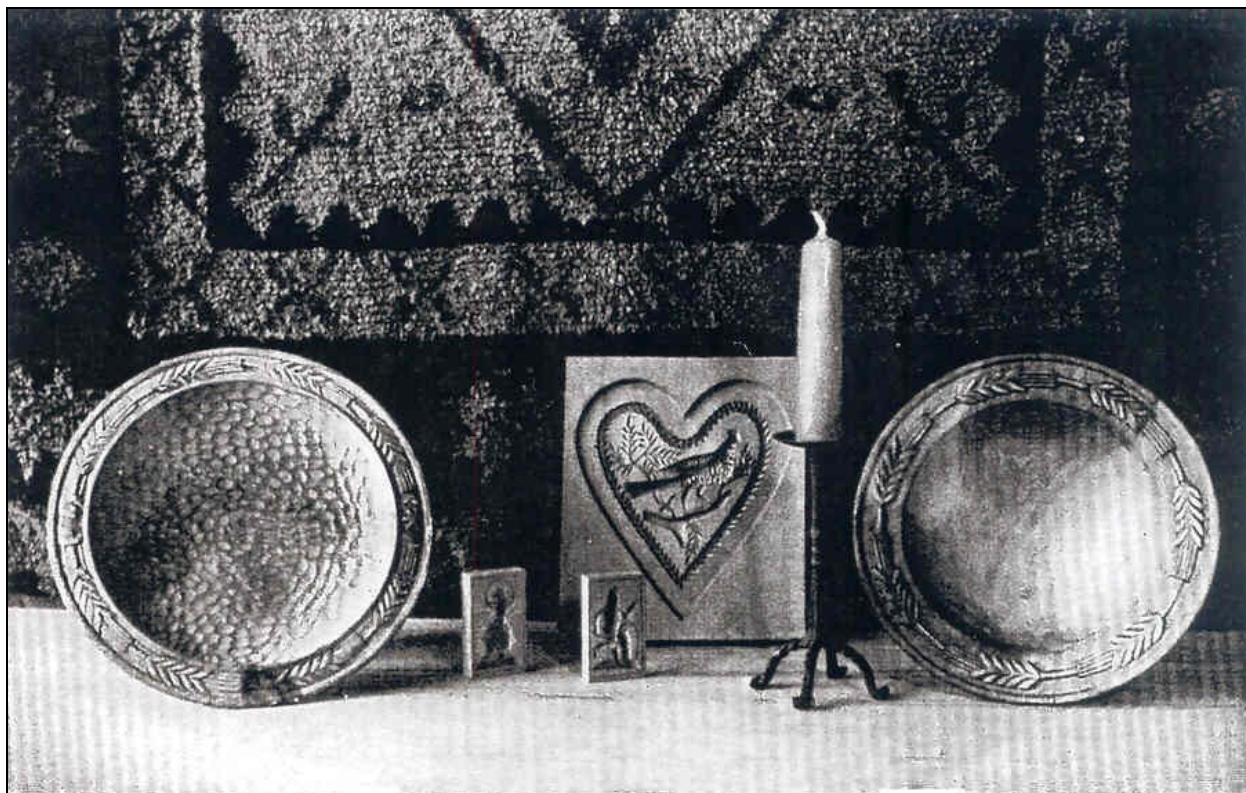
Sleeping Beauty

The princess enters the towers of the weaving old women. She falls into a deathlike sleep. The world becomes desolate until the young prince comes and freely strides through the thorn hedge, because the time has been fulfilled (winter solstice). He awakens the sleeping woman with a kiss. The world glistens in new radiance, the prince takes the fiancée home.

(Compare: Saga of Sigurd and Brynhilde in the Waberlohe.)

Wotan's Day and the Yule Plate

Old Wotan's Day falls on December 6th. Earlier, the god of our ancestors travelled through the skies, entered the houses and showed himself friendly toward people by bringing them little gifts. He wanted to thereby announce with the beginning Christmas season the new year. The church – since it could not hamper the annual arrival of the good spirit leader with the white beard, with the one eye and the fur coat – soon replaced him with one of its saints, namely Nicolas. But in many parts of Germany, the “sky rider” or “Ruprecht” (= Hruodpercht = the one radiating with glory, - Wotan's nick-



Yule Plate of Wood, large and small biscuit of butter and almond shapes.

name) or in short the “Christmas man” has remained.

SS families should get together and again make the arrival of the Christmas man an event for their children. The children will later thank them for it. But where it is not possible, all family members set their Yule plates at the window in the evening, on which one in the morning then places shaped cakes, nuts and apples, the first heralds of the coming holiday.

Each family member should possess such a plate. When a child is born, it should receive such a Yule plate at its naming. This should be an old tin plate, a wooden plate or an earthen plate with life-tree and circular inscription. Since it is meant for the child’s whole life, yes, can even become a family heirloom, a beautiful, but not too big one should be selected. Each member of the family places this Yule plate with lights on his birthday table, uses it as a gift tray on Wotan’s Day, Christmas and New Years, puts it in the right place for the Easter eggs at Easter, has it filled with apples at the harvest festival and uses it at the marriage cere-

mony for salt and bread. At the funeral service, however, the final life-light should stand on this Yule plate.

The Christmas Tree

After the men of the SS have stood at the fire on the mountain in the solstice night, have listened to the words of reflection and admonishment, then they return home from the cold winter night and bring from outside into the warm room one of the trees that has seen the glowing fire, affix the wheel-cross onto the tree and decorate it with the lights of Christmas. The evergreen life-tree stands there and speaks of the dark winter death of the old year and the shining new birth of the coming time. Solstice in the home of the SS man!

We should remain conscious of this meaning, even if we must purchase the tree in the cities at Christmas tree markets. It should be a pretty, slender tree that spreads solemnness and festivity in the room with its far-stretching branches. It stands in the Yule and SS corner of the house. Much care should be devoted to the dec-

oration. One does not only start with the preparations on the last day so that everything is hurried and the nearest drugstore must make up for what is missing with all kinds of meaningless hotch-potch. How do lametta, glass items, angels' hair and such nonsense belong on a Christmas tree of the SS family?! – The wheel-cross of the Yule wreath now becomes the tree's stand. Nothing at all should be placed at its point, the highest sprout remains free. The tree's most beautiful decoration are burning lights. Aside from them, numerous reddest apples are hung on thin wires, for the apple is the symbol of slumbering life that should one day burst forth from it, and its colors refers to the golden-red sun. Symbols of the same meaning are golden and silver colored nuts. Furthermore, shape cakes and biscuit of butter and almonds baked by the mother and the marzipan swine, reminiscent of the Yule boar, must not be missing. When, on long Yule evenings, the father has sawed the manifold forms of the sun-wheel and the swastika out of wood or sheet brass, joined two identical ones vertically at their axis, and hangs it on the tree, then it wears the decoration suited to it. For the main impression must always flow from the green fir-tree, not from the decoration.

The Christmas Celebration

The Christmas celebration, like the solstice celebration, we hold in the evening, not in the morning. Christmas is the celebration of the new born light and life ever renewing itself. Hence it is the celebration of the memory of the birth of the child, of the gratitude for the deed of the mother, of the wish for the prospering of the whole, numerous clan. This is the occasion for our gift giving. This is a sign of the mutual respect for the responsible share that each participating member of the clan possesses for its existence. That is why, in Germany, Christmas is a pronounced clan and family celebration, into which no outsider easily gains admittance, but for which even the most distant son again travels home in order to spend and celebrate this evening in the clan.

These gifts, whose value is great, if the giver has himself worked on them, are then placed secretly by the father in the Yule and SS

corner under the Christmas tree, so that each has a big surprise. When everything is set, the family sits down to supper in the next room, which is specially selected for this evening. The Christmas celebration thus begins. It is a larger meal that solemnly unites all members in the circle, and whose main course should consist of carp, goose, wild boar or rabbit roast. These animals, which are taken from the realms of water, of air and of the earth, have been found since ancient times on the Christmas table, and should never be pushed away by other meals. The meal, in accordance to its solemnness, should be introduced by a meaningful exhortation by the father of the household, and concluded with a reference to the coming distribution of Christmas gifts.

Not only the gifts, rather the whole distribution of Christmas gifts should be full of surprises for each family member. The father now lights the Yule candlestick, from which the tree's candles get lit, that are lined up 13 (12 months with the 13th one starting) or 27 (3 lunar weeks of 9 days). In the process, he conspicuously leaves 3 standing candles unlit. A bell tone now summons the wife with the children and other clan member to enter the room. While they stand in amazement before the Christmas tree, the father lights the last three lights on the Yule candlestick and at the same time says: "This light should burn in memory of our ancestors, who are today with us. This light should burn for my dead comrades from the war and from the period of struggle, and this light should burn in memory of the millions of German brothers across the whole world who today celebrate Christmas with us." Then the Christmas Tree Song is sung, for our celebration is unthinkable without song, and now each goes to his presents.

The evening passes quietly and appropriately. At the announced time the family listens to the Christmas speech of the Deputy of the Führer and through it feels itself connected, beyond the smaller circle, to the whole folk community. It belongs to good custom that on this evening of the greatest holiday of the clan the old family members are brought forth, that old family stories are told and read (see note on page 41), and that ideas are exchanged about

the successes of the always ongoing family research.

New Year's Eve Evening and the Yule Candlestick

Christmas Eve is followed by the twelve days until Epiphany with their twelve holy nights. Earlier, one did not work in this period. The days were the high holiday period of our ancestors. In them, Wotan travelled through the skies with the army of the dead, and Frigga or Frau Holle led the army of the unborn above the heads of people.

As often as possible in this period, we should light the Christmas tree. On New Year's Eve, however, the holiday again reaches its high point. The events of Christmas repeat themselves once again, for once again we take departure from the past and look with hope into the future. But New Year's Eve takes a quite happy shape. The children have acquired fire-crackers and have fun in their own way. The mother fetches the spoon for iron pouring, which is only used this night. From the twisted figures of the metal cooled in water, each tries to forecast the shape of coming fate. New Year's greeting cards are sent to all far away relatives. The New Year's Eve punch, passed out to drink, scents the whole house, and supper is again, like on Christmas Eve, a feast.

At midnight, however, when the Christmas tree has long been extinguished, the SS man then sets his Yule candlestick onto the table. This candlestick with its annual candle has shined for a moment at almost all celebrations in the annual course of the SS family. This has burned down the candle in its interior. Today, on New Year's Eve, it should now receive new light. Just like among our ancestors the sacred hearth fire was never allowed to go out, so should it also be with our SS candlestick. For us it is thus a symbol of the never dying sunlight. Each becomes serious and reflective on the year's final evening, when the candle stub under the rose-window is going out, and when, lit from it, new light is placed on the candlestick.

For this is the will of the Reichsführer to his men:

"I give to you this Yule candlestick. It is based on an old one from the earlier past of our folk.

"Its lights should burn in the night at the turn of the year, according to our present custom, from December 31st to January 1st.

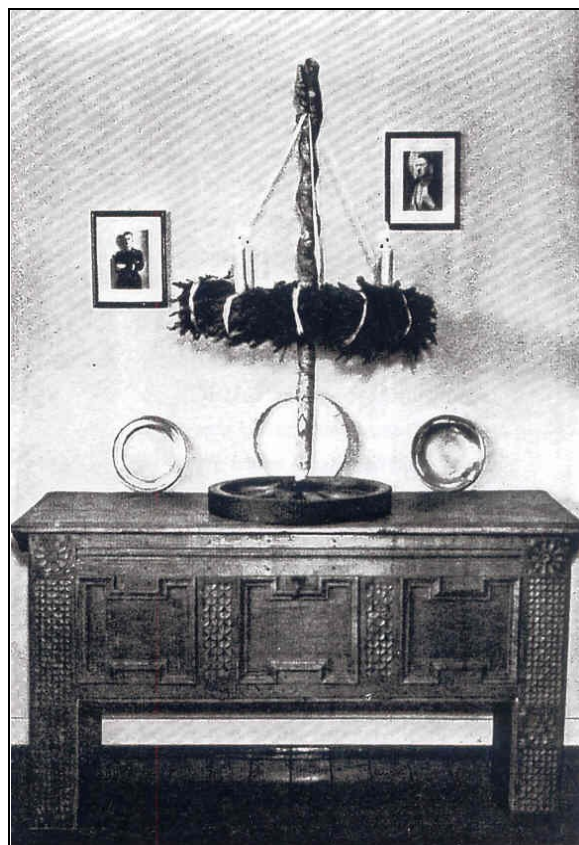
"The small light that sits on the candlestick should burn as a symbol of the ending year in its final hour.

"May the great light flare up at the first moment the new year takes its start.

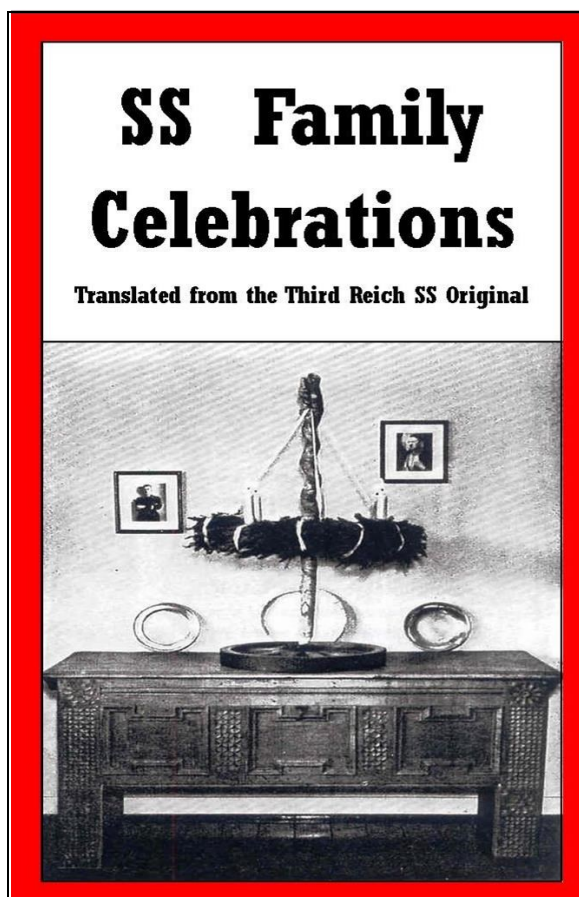
"A deep wisdom lies in the old custom.

"May each SS man see the little flame of the old year go out with pure, clean heart and be able to ignite the light of the new year with exalted will.

"This I wish you and your clan today and for all the future."



The Yule Corner (2nd Yule plate of tin, 1st marriage plate of wood, the Yule wreath in the wheel-cross, the family trunk).



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